

AN
A P P E A L
TO THE
Consciences and Common Sense
OF THE
Christian L A I T Y,
WHETHER
The Bishop of BANGOR
IN HIS
Preservative, &c.

Hath not given up the *Rights of the*
Church, and the *Powers of the*
Christian Priesthood.

By WILLIAM HENDLEY,
Curate at St. James, Clerkenwell.

*Contra tales, tam perniciosos, tam venenatos libros
nec scribere nec concionari satis frequenter pos-
sumus. Hughes Dissert. Proëm. ad Chrysostom.
De Sacerdotio, p. 3.*

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APPENDIX

TO THE

COMMISSIONERS OF THE

COMMONS

IN THE

REPORT



BY WILLIAM HAYWARD

ESQ. OF ST. JAMES'S CLARENCE

CHURCH

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AN APPEAL, &c.



May fairly venture to challenge all the Annals and Records of past Ages to produce a Book of more pernicious Consequence, not only to the *Establisht Church* in particular, but to the very *Vitals* of Revealed Religion in general, than This which is to be the Subject of our present Consideration.

For tho' we have had a *LEVIATHAN*
and a *BEHEMOTH* : A *TRACTATUS*
THEOLOGICO-POLITICUS : *RIGHTS*
OF THE CHRISTIAN CHURCH :
CHRISTIANITY NOT MYSTERIOUS :
AN ARGUMENT TO PROVE THAT
A 2 MAN

MAN MAY BE TRANSLATED FROM
 HENCE INTO ETERNAL LIFE
 WITHOUT PASSING THRO' DEATH:
 PRIEST-CRAFT IN PERFECTION: A
 DISCOURSE ON FREE THINKING:
 And, *THE SCRIPTURE-DOCTRINE
 OF THE TRINITY*: Yet who were the
 Authors of these? They were Men that
 were never above the Rank of the Laity,
 (except (a) One) and Men that never pro-
 fess'd much Religion. We don't find one
 Bishop among them: We don't read *THE
 LEVIATHAN*, By the Right Reverend
 Father in God Thomas Lord Bishop of
 MALMESBURY, nor *TRACTATUS
 THEOLOGICO-POLITICUS*, Authore ad-
 modum Reverendo in Christo Patre SPI-
 NOZA. No; and therefore though these
 Books contain as many foul Errors and
 detestable Principles as *This* before us, yet
 they are not of that dangerous Conse-
 quence, neither (do I believe) have they
 ever done so much Mischief, as *THIS*
 is likely to do, for want of that Sanction

(a) Dr. Clarke Author of the *Scripture-Doctrine of the Trinity*.

and Authority, with which *THIS* comes recommended to the World. A *PRESERVATIVE* it is called; a more proper Title (I think) would have been A *DESTRUCTIVE*, for so it will prove to be in the Sequel of this Discourse.

His Lordship, I observe, divideth his Book into three Parts, the last of which He tells us in his Preface concerns the very Vitals of true Religion, and anticipates the Reader's Expectations, by letting him at once into the drift of his Design; for he says, *It is the Cause between Jesus Christ; and those, who, professing themselves His Followers and His Ministers, Substitute themselves in His Place; and assume the Authority of their Great Legislator and Judge,* which is an artful Innuendo, and as much as to say in other Words, *Ye take too much upon ye, ye Sons of Levi, ye are none of Christ's Ambassadors, ye do not represent Him, neither are ye here in His stead.*

Well; but in this last part His Lordship hath the greatest Satisfaction, (after having vindicated the Right of the Civil Power to all necessary Self-Defence,) in
 decla-

*declaring to all Christians their Right to look
 into the Gospel themselves : And no doubt
 but it is the same Satisfaction to all Chri-
 stians that they have that Right, and I
 would have them now especially exert it,
 and search the Scriptures, and examine
 whether those things be so which His Lord-
 ship asserts or no, and I have address'd
 This to the Christian Laity ; because
 They must think Themselves infinitely con-
 cern'd in it, if They have any regard left
 for their most Holy Religion, for their
 Mother the Church, for the Eternal Sal-
 vation of theirs, or the Souls of their latest
 Posterity. For in truth the Cause (as
 manag'd by his Lordship) is not so much
 between Us and the Nonjurors, viz. Whe-
 ther their Separation be Schismatical or
 no, as between Jesus Christ, and We, who
 profess Ourselves His Ministers, viz. Whe-
 ther We be rightly so or no, and whe-
 ther We who are Establish'd in this Na-
 tion, are any Church, or no. This I
 conceive to be the Difference, for I will
 appeal to any unprejudic'd Reader, whe-
 His Lordship doth not quite overthrow
 our*

our Foundation, when he says (a), *A Regular Uninterrupted Succession of Persons, qualified, and regularly ordained, is a Matter impossible to be proved. Nay, the contrary is more than probable; Therefore, says he, Your Interest in the favour of God can have nothing to do with it. Fair and softly; I must beg his Lordship not to go on so fast, but stay a little, and let me ask him a Question or two.*

What? my Lord, is it nothing, whether we are within the Covenant or no? Hath our Interest in the favour of God nothing to do with that Church which is the Ark of the Covenant, and which alone is empower'd to dispense the Conditions, and to receive into it? Are not those that are within the *Pale* of it, call'd *The Beloved of God*, Rom. 1. 7. *His adopted Children by Jesus Christ*, Eph. 1. 5. *Elect and precious*? Are not the only certain Means of Salvation to be had in that Church, so constituted by Christ and his Apostles, under the Government of Bi-

(a) See the *Preservative*, p. 78, 79.

(Chops, Priests, and Deacons? And doth
 not a regular Administration of these Means
 depend upon a regular uninterrupted Suc-
 cession of Persons qualified and regularly Or-
 dained? If they are not qualified and regularly
 Ordained, they cannot administer the Sacra-
 ments, nor dispense the Means of Grace,
 as we are taught by the 23d Article of
 our Church, and therefore we justly ob-
 ject against all Dissenters Administrations,
 because the Persons so Administring are
 not qualified and regularly Ordained. Or is
 it reasonable to suppose that Christ has
 had so little Care and Regard of the
 Church, which is his own Body, as ever
 once to leave it without lawful and regu-
 lar Substitutes? Is the Church His King-
 dom, and is He absent as to His Bodily
 Presence, and has not always had *ambas-
 sadors* Here of His own sending? When
 He commission'd His Apostles, did He not
 promise to be with Them to the End of
 the World, *Mat. 28. 20.* and has He ever
 forsaken Them, withdrawn His Protec-
 tion, and been worse than his Promise?
 Doth not our Church tell us in Her 36th
 Article,

Article, That those that are Consecrated or Ordered according to the Rites of the Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the Time of Edward the Sixth, Shall decrees to be rightly, orderly, and lawfully Consecrated and Ordered? And will your Lordship call This Regular Uninterrupted Succession a (a) Nicety? When Christ has given His Word for His continual Providence in a Regular Succession, will Your Lordship say, He has in fact been so far from making this plain in his Providence; that (b) He hath rather made the contrary plain? and that a Regular Ordination and Unbroken Succession is the Invention of Men, and not the Declaration of Christ? Language that would have look'd better from any body but a Bishop! But happy it is for us, that we can disapprove all this, that we have Registers still in being, not worn out by the length of Time, but fair to be seen, wherein is Recorded an Uninterrupted Succession of Bishops down

(a) See *Preservative*, p. 77.

(b) *Ibid.* p. 79.

from the Apostles. (a) Bilson (and I think he hath it chiefly from Eusebius, who hath brought the Succession down to the great Nicæan Council for about 320 Years) hath given us a Catalogue of 135 Bishops that were qualified and regularly succeeded each other in the Churches of Jerusalem, Antioch, Rome and Alexandria, and hath traced the Original of Those Successions immediately from the Apostles. The same we find faithfully register'd by (b) Irenæus, Tertullian, Augustin, &c. When the Apostles (meaning Peter and Paul) had founded the Church at Rome, They committed the Administration of it to Linus; He was succeeded by Anacletus, after Him in a third Succession from the Apostles Clemens fill'd the Chair; Clemens is succeeded by

(a) De Perpetua Ecclesie Christi Gubernatione, Cap. 13. p. 305, 306.

(b) Ομιλιώσαντες οὖν καὶ οἰκοδομοῦντες οἱ μαγιστοὶ Ἀπόστολοι τὴν ἐκκλησίαν, λίαν τὴν τῆς ἐπισκοπῆς λειτουργίαν ἐνεχάρισαν— διαλέχεται ἡ αὐτὴν ἀνέγκλητος· μετὰ τοῦτον δὲ τεταρτήν αὖτε τῶν ἀποστόλων τὴν ἐπισκοπὴν κληροῦται κλήμων· τὴν ἢ κλήμωντα τοῦτον διαλέχεται ἐναρέτος· ἢ τὴν ἐναρέτον ἀλέξανδρος· εἰδὲ οὕτως καὶ ἀπὸ τῶν ἀποστόλων πεδισται εὐρύς· μετὰ ἢ τοῦτον πελαγός, ἔπειτα ὕψινος, ἔπειτα πῶς· μεθ' οὗ ἀνικητός· διαδιξάμεν τι ἀνικητον οὐτῆς, οὐκ ἀνικητόν— ἵππον τὸν τῆς ἐπισκοπῆς ἀπὸ τῶν ἀποστόλων κατὰ καὶ κλήρον ἐλευθερός, Iren. adversus Hæreses, Lib. 3. c. 3.

Evaristus,

Evaristus, Evaristus by Alexander, Alexander by Sixtus, Sixtus by Telesphorus, Telesphorus by Hyginus, Hyginus by Pius, Pius by Anicetus, Anicetus by Soter, Soter by Eleutherius, the Twelfth from the Apostles; where (a) St. Austin carries on the Succession, and to Eleutherius, tells you, succeeded Victor, and reckons up five and twenty more down to Anastasius, who succeeded Siricius. Here now is a Succession of Bishops for about four hundred Years, who, as a Worthy great Divine hath observed, liv'd and dy'd upon their Charge. From Anastasius down to Augustin, the first Archbishop of Canterbury, the Succession was never disputed, nor an Interruption ever once pretended. And from Him down to the Reformation the Succession is plainly to be seen in the Records of that See. If there was ever any Interruption then in the Succession of Persons qualified and regularly Ordained, it must be at the REFORMATION, which if that be true, then His Lordship hath

(a) August. Epist. 183.

been all this time at work for the Papists, and Unchurching us for want of a *Regular Succession*, which is what They plead against us, and upon that account stile us *HERETICKS*. But you will see it so far from being true in fact, that the contrary is true; for at the beginning of *Queen Elizabeth's* Reign there were enough Reformed Bishops to qualifie and regularly consecrate others, and when *Matthew Parker* was to be consecrated Archbishop of *Canterbury*, Her Majesty sent Her Letters-Patents to Seven Bishops, whose Names are all upon (a) Record: *Anthony*, Bishop of *Landaff*; *William Barlow*, formerly Bishop of *Bath and Wells*, then Elect of *Chichester*; *John Scory*, formerly Bishop of *Chichester*, then Elect of *Hereford*; *Miles Coverdale*, formerly Bishop of *Exeter*; *John*, Suffragan of *Bedford*; *John*, Suffragan of *Thetford*; *John Bale*, Bishop of *Ossory*. And tho' out of these Seven appear'd only Four, viz, *William Barlow*, *John Scory*, *Miles Coverdale*, and *John Hodgekins*, who all assisted at

(4) Vid. *Registrum Parkeri*, Tom. 1. fol. 3. 23 August. (5)

the Consecration, the other Three being absent, as is thought by reason of their Indisposition of Body, and Infirmary of old Age; yet here was a sufficient number to consecrate legally and regularly, according to the (a) Statute of Henry the Eighth, which ordains, That an Archbishop shall not be consecrated but by an Archbishop and Two Bishops; or by Four Bishops in case an Archbishop was wanting, which was here done. And if it be objected that one of these Four was but a Suffragan, you are to take notice that there is not that Connection between the Office of a Bishop, and the Place of the Execution of that Office, as that a Person cannot have the former, without he is possess'd of the latter, because the Powers conferring are widely different, the one Spiritual and the other Temporal; and a Suffragan Bishop *quoad omne jus muneris Episcopalis exequendi*, is as much a Bishop, as one that hath received Priests Orders, is a Priest, and hath a right to perform all

(a) 25 Hen. 8. c. 20.

those Officers belonging to the Priesthood, although he be but a Curate to a Parish-Priest, and so he is declared to be by the 26th of Hen. 8. c. 14.

Where then hath this Succession of Bishops *qualified and regularly consecrated* been ever broke or interrupted, was it at the **REVOLUTION**? for before it is plain it was not, and I am sure His Lordship will not say it was Then.

The Reason of my being so very particular as to this point of a *Regular Uninterrupted Succession of Persons qualified and regularly ordained*, is, because notwithstanding His Lordship calls it a **NICETY**, yet it is such a **NICETY**, as that the whole Frame of the Constitution of the Church depends upon it. For unless you can shew your Original in an *uninterrupted Succession* from Christ and his Apostles, you cannot be sure, at least you will never be able to convince your Adversaries, that you are that Church, which They founded. For where there are no *Persons qualified and regularly ordained to administer the Word and Sacraments*, and do

do all such other Ministerial Acts, as are of right belonging to the Government and Discipline of the Church, there is no Church of Christ; but if the Succession hath been ever disturbed and interrupted, there have been Persons wanting, and for ought you know are still, *qualified and regularly ordained* to administer the Word and Sacraments, and do all other Ministerial Acts, &c. and consequently, you cannot be sure that you are now the true Church. So that this Succession is of infinite Concern. (a) *Tertullian* makes it the very Note and **SCHIBBOLETH** of **CATHOLICISM**, in his Challenge to the Hereticks of those Times. *Let them produce, says he, the Records of their Churches, let them shew a Lineal Succession of their*

(a) *Edant ergo origines Ecclesiarum suarum: evolvant ordinem Episcoporum suorum ita per successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis, vel Apostolicis viris, qui cum Apostolis perseveraverit, habuerit autorem & antecessorem: Hoc enim modo Ecclesia Apostolica census suos deserant: sicut Smyrnenorum Ecclesia Polycarpum ab Joanne conlocatum refert: sicut Romanorum, Clementem à Petro ordinatum itidem. Perinde utique & cetera exhibent, quos ab Apostolis in Episcopatum constitutos Apostolici seminis traduces habeant——* confingant tale aliquid *Heretici, Tertull. de Præscript. Hæret. c. 32. p. 428. T. ult.*

Bishops

Bishops from some one of the Apostles, and on the side of the Orthodox particularly instances in the Church of Smyrna, over which Polycarp was placed by St. John, in the Church of Rome, where Clemens was Ordained by St. Peter, as do all other Churches, says he, exhibit their Bishops Descendants of the Apostolick Seed, and dares the Hereticks to shew any thing like it. And (a) Bilson makes this uninterrupted Apostolical Succession to be the Preservative of the Peace and Unity of the Church. As the Unity of every Church, says he, depends upon the Bishops, because there can be only One of one Place, so is the same continually preserved by Them, in their regular Ordinations and uninterrupted Successions. By This (b) Irenaeus confutes the Heresies of his Times, From this Succession of Bishops coming to the Faith which

(a) Utq; ab Episcopis cuiusq; Ecclesia pendet Unitas, quia unus tantum unus soci esse poterat; ita ejusdem stabilitas & perpetua permanens ab illis etiam propagatur, ordinando eos qui & viventibus ipsi auxilio esse, ac morientibus, demum succedere possint, De Perpetua Ecclesiae Christi Gubernat. c. 13. p. 291.

(b) Eam quam habet ab Apostolis traditionem, & annunciatam hominibus fidem, per successiones Episcoporum pervenientem usque ad nos indicantes, confundimus omnes eos, qui quoquo modo vel per sui placentiam malam, vel vanam gloriam, vel per cecitatem & malam sententiam, preterquam oportet colligunt, Iren. adv. Hæres. Lib. 3. c. 3. p. 201.

from the Apostles is received into the Church; we put to silence all that any ways through Vain-glory, or Ignorance, advance any new or strange Doctrine. So that by a regular and uninterrupted Succession of Persons qualified and regularly ordained, the Unity of the Church is preserved, She is proved to be truly Apostolical, and Her Faith shewn to be that which was once deliver'd to the Saints. And can it be supposed, that God, who is a God of Order, and not of Confusion, would ever suffer an Interruption in this Succession, which must inevitably make such a Destruction in his Church, and rent the seamless Coat of Christ? Challenge His Lordship to be particular in the Time, *WHEN*; in the Persons, *WHO*; in the Place, *WHERE* an Interruption ever happen'd, and when He or any of his Proselytes to his New Faith tells you that 'tis impossible but such a thing must have been, and calls it a *NICETY*, a *TRIFLE*, or a *DREAM*, answer Him with the Promises of your Blessed Saviour to His Church, *Lo I am with you always even to the end of the World, and*

the Gates of Hell shall never prevail against It; which they have certainly done, if the regular Succession of Persons qualified and regularly ordained hath been ever broken and interrupted.

But His Lordship having thus removed the main Prop and Support of the Church, in a very few (a) Pages farther, tells you that there is no Necessity of your communicating with Her or any Other, provided you be but sincere in your way. For, says he, Every one may find it, in his own Conduct, to be true, that his Title to God's Favour cannot depend upon his actual being, or continuing in any particular Method; but upon his **REAL SINCERITY** in the Conduct of his Conscience, and of his own Actions under it. So that it matters not what Profession a Man be of, if he be but really sincere in the Conduct of his Conscience, and of his Actions under it. By which, I presume, His Lordship means, if he acts but according to what his Conscience suggests to him, which (by the by) many

(a) See Preservative, p. 90.

times (being erroneous) leads him very extravagant Lengths. According to this Scheme of Religion, the Papists in Queen Mary's Days were entitled to the Favour of God for their bloody Persecution of the Protestants; for their intended Massacre on the 5th of November, 1603. and the Rebels for cutting off the Head of King Charles the First, January 30. 1648. for they all of them thought they did God good Service, and their Actions were regular under the irregular Conduct of their Conscience. According to this Model, a Mahometan or a Jew may be equally entitled to the Favour of God with a Christian, because he may be equally sincere in his way: According to this we can neither condemn the Church of Rome, nor defend our Own. We may say we are sincere, and so will They, but can go no farther as to our particular Method, because it has nothing to do with the Favour of God, as a particular Method. Notably affirmed by a Bishop of the Church of England! I hope you whose Capacities are not above the following of Great

C 2

Names,

Names, will never follow His, which I must confess is too Great.

But His Lordship goes on, and speaking to the Nonjurors, says, Your Title to God's Favour cannot depend simply upon your adhering to this Communion; because the very adhering to this Communion, if it were against your Conscience, would entitle you to his Anger; but must depend upon it, consider'd as a Conduct honestly enter'd into by the Dictate of your Conscience. The Result of all which is, that all Methods are alike, provided they are enter'd into honestly and with sincerity. What occasion was there then for This **PRESERVATIVE** against the Nonjurors? For certainly they must be look'd upon honestly to enter into their separate Communion by the Dictate of their Conscience, and so, according to His Lordship's Position to be entitled to the Favour of God, which is as much as they desire. Nay, if it be true, as His Lordship says farther, (a) The Favour of God follows Sincerity, consider'd as such, that is without relation

(a) See *Preservative*, p. 81.

to the being in any particular Communion, and consequently, equally follows every equal degree of Sincerity, then the Nonjurors are entitled to as great or greater degree of God's Favour, than some who frequent the Publick *Establish'd* or *Tolerated* Communions, being equally, or more sincere in their way, than some of Them.

But if all Methods are alike, and the Favour of God follows Sincerity, simply consider'd as such, why was our Blessed Saviour at the expence of his Blood to establish This Method now in use in the Church of England, and into which His Lordship is enter'd, I hope, honestly, by the Dictate of his Conscience? If Sincerity, considered as such, was sufficient to have entitled Mankind to the Favour of God without the Gospel-Covenant, Christ had no need to have laid down his Life to make it. But this was not sufficient alone, accordingly our Church in her 18th Article holds those accursed, that presume to say, that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature;

Nature; for this takes off all obligation to Christianity, and renders it an unnecessary and useless Form, whereas 'tis by Christianity alone that you derive your Title to everlasting Happiness, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned*, Mar. 16.

16. By Baptism you are admitted into Covenant, and so into Favour with God, which Favour follows you so long as you continue in that Covenant, that is so long as you perform the Conditions of it, and out of that Covenant no Salvation is to be had. Wherefore if Baptism be an indispensable Condition of Happiness, then your Title to God's Favour depends upon your actual being and continuing in some particular Method. But then this must lead you on to another Consideration, viz. where and in what particular Method This Baptism is rightly administer'd, for as it is the Seal of Heaven whereby your Sins are pardon'd, and all the glorious Privileges of the Gospel conferr'd upon you, you must take care that you don't receive a counterfeit Stamp instead of the real

real Seal, which will only be Treason in the Imposer, but of no advantage to you. For 'tis not every one that has a Power to baptize, but only those whom Christ has commission'd and set apart for that Office, for no man taketh this honour to himself, but he that is called of God as was Aaron, Heb. 5. 4. Was every private Person ad libitum to assume the Authority of a Priest, what Confusion and Disturbance would it make? Whereas (a) God is no where the Author of Confusion, but of Order and Peace, 1 Cor. 14. 33. How much more then in his Church? Nay, here 'tis his express Command, Let all things be done decently, and in order, 1 Cor. 14. 40. But what Order can there be, where there is no Governor? what Peace where there is no Subject? What can tend more to the Destruction of the Church, than for every one

(a) Nusquam Deus confusionis author est, sed ordinis & pacis, 1 Cor. 14. quanto magis in Ecclesia sua? Imo hic disertè sanxit, ut, omnia ordine, omnia decore gererentur, 1 Cor. 14. Quis autem ordo potest esse, ubi nullus est gubernator? Quae pax, ubi nemo obsequitur? Quae major Ecclesiam dissipatio pessundare potest, quam si cuiq; liceat, quò velit sese intrudere, quod libeat obtrudere, nemine repugnante, nemine coercente? Hujus rei gratia dispensatores super familiam, duces super gregem, operarios super agrum suum, diversas scilicet administrationes statuit, tum ad edificandam, tum ad conservandam Ecclesiam, quae Corpus est Christi, Billon, De perpetua Eccles. Christi Gubernat. cap. 1. p. 30.

to be at his liberty to thrust himself into what Office he pleases, to impose what he thinks fit, without any restraint or opposition? upon this account he has appointed (a) Stewards over his Family, (b) Shepherds over his Flock, (c) Labourers over his Harvest, (d) Husbandmen over his Field, that is, (e) differences of Administrations, for the (f) edifying and preserving the Church, which is the Body of Christ.

The Church of Christ, which he purchased with his Blood, is a regular and well-order'd Society, as appears from the Appellations whereby it is called in Scripture. There it is called, *The Kingdom of Heaven*, Mat. 10. 7. *The Kingdom of God*, Acts 28. 31. *The Kingdom of his dear Son*, Colos. 1. 13. *The House of God*, Heb. 3. 6. *A Spiritual House*, 1 Pet. 2. 5. This Society or Kingdom of Christ is distinct from all Earthly Kingdoms, and is governed by proper Officers, and proper Laws of its own, substituted and made by Christ, who is himself the *HEAD*. Of this Society *ALL* are oblig'd to become Members

(a) 1 Cor. 4. (b) Heb. 13. (c) Luke 10. (d) 1 Cor. 3.
(e) 1 Cor. 12. (f) Eph. 4.

under

under the Penalty of being excluded the Privileges which belong to it, and a share in the Inheritance with the Saints in Light. For the (a) Christian Church can be called a voluntary Society in no other sense, than as it is left to every Man's Choice, whether he will be for ever happy or miserable: And all they who do not come into the Church, saith (b) Irenæus, do not partake of the Spirit, but cheat themselves of Life. For where the Church is, there is the Spirit of God. To this purpose St. Cyprian is very plain and exprefs, (c) He cannot have God for his Father, says he, who has not the Church for his Mother. And our Saviour makes Faith and Baptism necessary Conditions of Salvation. Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of Heaven, John 3. 5. and Mark 16. 16. He that believeth and is baptized shall be saved. And where is this Faith and this Baptism, but in the Church?

(a) Vid. Patter of Church-Government, c. 1. p. 19.

(b) Cujus (spiritus) non sunt participes omnes, qui non concurrunt ad Ecclesiam, sed semet ipsos fraudant à vita. Ubi enim Ecclesia, ibi & spiritus Dei, Iren. adv. Hæres. Lib. 3. c. 40. p. 266.

(c) Habere jam non potest Deum patrem, qui Ecclesiam non habet matrem, Cyprian. Lib. de unitate Ecclesiæ,

For there is but *one Faith, one Baptism,* Eph. 4. 5. So that you see notwithstanding what his Lordship says, that (a) *Your Title to God's Favour cannot depend upon your actual being or continuing in any particular Method,* the Spirit of God doth go along with the Church, and the Promises of the Gospel (which certainly are *the Favour of God*) are to those only which are within the *Pale* of it, and I hope that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature will ever be able to divorce you from this Spouse of Christ, the Church.

But perhaps His Lordship means by *any particular Method, any particular Method* among those who call themselves *Christians*, exclusive of *Turks and Jews*. His Lordship would have done well to have told us that the *Method* of the *Quakers* (for I think they assume the Title of *Christians*) of the *Anabaptists*, of the *Brownists*, of the *Independents*, and of the *Presbyterians* was

(a) See *Preservative*, p. 90.

all alike with *that* of the Church of England, for so I find he *consequentially* affirms, when directing his Discourse to the Laity, he says, (a) *When They speak much of the Peculiar Doctrine of the Church of England, answer Them, That it is a Scandal to the Church of England to suppose that it hath any Peculiar Doctrines, consider'd as the Church of England.* Whatever His Lordship may mean by this Distinction, it is very plain, She has *Doctrines Peculiar to Her*, if to have *Doctrines*, which no other Church has, be to have *Peculiar Doctrines*; and if She has none such in the Diocese of Bangor, 'tis His Lordship's own fault, She has in all other Dioceses in England. But His Lordship smooths over this designing Assertion by immediately telling you, (b) *That it (that is, the Church of England) knows no other Rule but the Gospel.* Very well; then tell His Lordship, if he can prove that, all the Dissenters in England know no other Rule but the Gospel, that their Form of

(a) See *Preservative*, p. 17.(b) *Ibid.*

Government and Doctrines are every way agreeable to the Laws of the Gospel, why then, you will agree with His Lordship that the Church of *England* has no *Peculiar Doctrines*. But His Lordship well knows that they all of them have *Rules* of their own, not warranted by the Gospel; that their way of Worship is not agreeable to the *Platform* laid down by our Saviour. His Lordship knows that the *Divine Right of Episcopacy*, that *Confirmation*, that *Benediction*, *Absolution*, *Excommunication*, &c. are *Doctrines Peculiar* to the Church of *England*, but then you must grant what His Lordship says farther, they are not *Peculiar Doctrines of the Church of England*, consider'd as the Church of *England*, no, but consider'd as the true Apostolical Church of Christ. For we appeal to the Gospel for our Doctrines, we have Them *Peculiar* to us, as Members of that Church, and not as being under an *Establishment*. But what an artful Insinuation is here to make the Ignorant believe that the Doctrines of the Church of *England*, and the Dissenters from

from Her, are all one and the same, and to carry on the design of a *Comprehension*. For if the Church of England is the true Apostolical Church, (as She most certainly is) and has Doctrines Peculiar to Her, as such, (as She certainly has) there was no occasion for that Distinction, unless it was to make way for the advancing some Novel Position.

But if you think this is too severe a sense to be put upon His Lordship's Words, pray observe that His Lordship is in downright earnest in what he says, and those Doctrines which are Peculiar to the Church of England, as She is the Church of Christ, such as Benedictions, Absolutions, Denunciations, Excommunications, he roundly affirms to be all (a) *MANE*. Indeed take away these, and She has not many more left Peculiar to Her, and so His Lordship may at last be in the right.

But if the Church be a Society distinct from all Earthly Societies, as it appears it is from those Appellations whereby 'tis

(a) See *Preservative*, p. 201. *Discourse* to which I have

called in Scripture, then according to His Lordship's own way of arguing, it has Power to make such Laws as shall be necessary for the Defence and Preservation of the *Whole*; to cut off some Members, and to receive in others, as shall be most conducive to the Peace and Welfare of the Community. Accordingly our Saviour when he had purchased his Church with his Blood, settled the Administration of it himself in the Hands of his Apostles, whom he invested with the same Power and Authority which he had himself. *All Powers*, says he, *is given unto me in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, Mat. 28. 18, 19. And again, John 20. 21, 22. he says, As my Father hath sent me, even so send I you. Whereby 'tis plain that he invested them with the same Authority with which he himself was invested, and 'tis worth Observation (says a (a) Learned Man of our*

(a) Vid. *Potter of Church-Government*, p. 61.

Church) that the Apostles were admitted to their Office in the same manner, wherein our Lord enter'd upon his, and scarce any Power is said to belong to our Lord, which he did not confer on them. Now if so, and he had Power to Bless his People, to Receive into his Church, and to Absolve Penitents, to Denounce Judgment against the Wicked, and to Excommunicate the Reprobates, their Benedictions, Absolutions, Denunciations, Excommunications, are not Humane, but Divine, have to do with the Favour or Anger of God, and were Powers committed to the Apostles, are still continued to the Christian Priesthood, and are Peculiar Doctrines of the Church of England, as She is the true Christian Church.

Can you suppose that Christ would fence his Gospel with no Laws? that he left Vicegerents over his Church, without a sufficient Power to maintain the Peace and Unity of it, to enforce Obedience to his Commands, and to punish the Obstinate and Rebellious? or rather has he not left such a Power behind him in fact? Did he not give to his

his Apostles the Keys of the Kingdom of Heaven? and what are those, but the Powers of Binding and Loosing, of Remitting and Retaining, and of exercising Ecclesiastical Censures. " Their (meaning the " Apostles) Government (says (a) one) " was of the same Nature with the Go- " vernment of CHRIST, for thus he " promised, (b) I appoint to you a King- " dom, as my Father hath appointed to me. " Our Lord received from God the Keys of " Heaven (c), and by virtue of this Grant, " had Power to remit sins on earth (d). " The same Keys, with the Power which " accompanied them, was first promised " to Peter, as the Fore-man of the Aposto- " lick College (e), and afterwards actu- " ally conferred on all the Apostles, in " these Words: Whosoever sins ye remit, " they are remitted; and whosoever sins ye " retain, they are retained (f). Here is a large and ample Authority derived from Heaven, and committed by Christ to his

(a) Vid. Potter of Church-Government, c. 3. p. 61.

(b) Luke 22. 29. (c) Isa. 22. 22. Rev. 3. 7. (d) Mat. 9. 6.

(e) Mat. 16. 19. (f) John 20. 23.



Apostles,

Apostles, of *Receiving into*, or *Excommunicating out* of the Church; and yet His Lordship would have you believe that the *Terms* of the *Commission* are no more than (a) *Terms of Art*, to amuse the *Vulgar*, and is very angry with *Us*, when we tell you of *Authoritative Benediction*, or *Authoritative Absolution*, &c. but you may answer his Lordship, If Christ has given his Apostles (whose Successors regularly We are) such an *Authority* as to *Bless* and to *Absolve*, &c. then their *Benedictions* and their *Absolutions* are *Authoritative*: But he has given them such an *Authority*, as appears from the *Words* of the *Commission*; therefore their *Benedictions* and their *Absolutions* are *Authoritative*. And as to what His Lordship says, (b) That an *Authoritative Absolution* is a *presumptuous Claim*, because not certainly to be depended upon, and not certainly to be depended upon, because not infallible. You will find a sufficient Reply from *Mat. 18. 18. Whatsoever ye shall bind on Earth, shall be bound in Hea-*

(a) See *Preservative*, p. 91.

(b) *Ibid.*

ven: and whatsoever ye shall loose on Earth, shall be loosed in Heaven. You may certainly depend upon the Truth of these Words, because 'tis your Saviour, who is **TRUTH ITSELF**, that speaks them, and here he promises to ratifie in Heaven, what his Apostles by virtue of their Commission should do on Earth, and therefore having the Power of the Keys of the Kingdom of Heaven, their Claim to an Authoritative Absolution cannot be thought to be presumptuous.

From this place of St. Matthew you may furnish your selves with an Answer to another Objection of His Lordship's against the Power of **EXCOMMUNICATION**, which indeed His Lordship may become to with was not lodged in the Church, and so it may be his Interest to remove it betimes. You find there, v. 17. after a second Admonition of thy Brother, our Saviour bids you tell it to the Church, and if he neglect to hear the Church, he is to be unto thee as an Heathen Man and a Publican.

From

From which words tis evident that Christ hath left a Power with his Church to excommunicate notorious and obstinate Offenders. For what is it there to be an Heathen Man and a Publican, but to be shut out of the Communion of the Church? and this Power you find was exercised by the Apostles, as in the case of the Incestuous Person, 1 Cor. 5. St. Paul had judged to deliver such an one unto Satan for the Destruction of the Flesh, that the spirit might be saved in the day of the Lord Jesus. The same Sentence did he pass upon Hymeneus and Alexander for their Apostacy, Whom, says he, I have delivered unto Satan, that they may learn not to blaspheme, 1 Tim. 1. 20. In these two Instances you may see a Necessity of such a Power's being lodged in the Church, viz. for the Punishment of Wickedness and Vice here, that the Soul may be saved in the day of the Lord; and for the Glory and Honour of God, that Men may learn not to blaspheme. For such a Sentence, as cuts you off from all Communion with the Church of Christ, as excludes you from all the Privileges of

the Gospel, and delivers you up into the Power of the Devil, must needs be terrible to your Apprehensions, and the dread of incurring it, must needs keep you stedfast to your Duty. His Lordship calls it a Terror, but observe, he doth it out of Ridicule.---(a) Not to be afraid of the Terrors of Men, or the vain Words of Regular and Uninterrupted Successions, Authoritative Benedictions, Excommunications or Absolutions. And in another Place, *Humane Engines* (b); I hope you will always have such an awful Dread of it upon your Minds, as will keep you within the bounds of your Duty, not as it is the Terror of Men, but the Terror of God; for we only pronounce the Sentence, 'tis God that signs the Execution, and has promised so to do. This Power of the Church, if rightly consider'd, and duly exercised, would bind down all Her Sons to their Obedience, and yet how lightly and jestingly doth His Lordship speak of it. (c) *They may scatter Damnation about,*

~~And to Church of England with this Communion~~
 (a) See *Preservative*, p. 98. (b) *Ibid.* p. 101. (c) *Ib.* p. 106.
 the E 3 says

says he, playing as the Man in the Proverbs, with Firebrands and Death, and saying, Are we not in sport? And they may every one flatter Themselves that this Power of the Keys shuts out from the Catholick Church here, and from the Kingdom of Heaven hereafter. What irreverent Expressions are here on so serious, so tremendous a Subject as Damnation! Doth a Father of the Church call **EXCOMMUNICATING**, scattering Damnation? 'tis well if some of it don't light upon himself. Is consigning a Man over to Satan for his wicked Deeds, which should be done in the most grave, solemn manner, with the awfulest brow of Authority, playing with Firebrands and Death? If this be the Case, what has the Church been about all this while? has she been in jest these 1700 Years together, for so long has she exercised this Power, tho' through the Iniquity of the Times, She has lost part of her Discipline? Has She only flatter'd Herself, that this Power was lodg'd in Her? Have her Bishops, her Priests been sporting all this while with the Souls of those they have **Excommunicated?**

ted? Was St. Paul in jest when he excom-
 municated Hymeneus and Alexander? or was
 he under a Self-Delusion, and only flat-
 ter'd himself that he had such a Power,
 when he really had not? These are such
 manifest Errors, that any of you must
 easily see through them; the very suppo-
 sition is such a gross Affront to the Church
 and the Christian Priesthood, that if you have
 any regard left for either, you must re-
 sent it, every one of you, in your several
 Capacities. *What lifeless Ministers doth His*
Lordship make the Clergy, when he will
allow them not one Authoritative Act in
the Church, neither to Bless the People,
nor to Absolve them from their Sins, nor
Denounce any of God's Judgments against
them, nor Excommunicate obstinate Offen-
ders! What do they preside in the Wor-
ship of God for? Is it not as his Ambassa-
dors, as his Prorogys, to use all Methods for
the Preservation of his Church, for the
Salvation of those Souls committed to
their Care? to offer up Prayers to God
for the People, and in his Name to Bless
them;

them; to Publish the Laws of God, to
 Pals his Pardons, to Denounce his Judg-
 ments, to Administer his Sacraments, and
 to encourage the Penitents by *Absolving*
 them from their former Sins, and to
 discountenance and punish Offenders, by
 excluding them from the Communion of
 the Church, till they shall repent and
 amend: or are all these *Humane Inven-*
tions, and are no Powers belonging to
 the *Christian Priesthood*? For either they
 are all, or none; there being as much
 reason for the one as for the other, and as
 much Authority for the one as for the
 other. And he that commission'd his
 Apostles to go and teach all Nations, and
 to baptize them in the Name of the Father,
 and of the Son, and of the Holy Ghost, gave
 them also the *Keys of the Kingdom of Hea-*
ven; and a Power of Remitting and Re-
 taining Sins, of receiving into the Catholick
 Church, and of shutting out from it, and
 that not only here, but from the Kingdom
 of Heaven hereafter, if thro' their Impeni-
 tency, they continue excluded here, for he
 says, *Whatsoever thou shalt bind on Earth,*
 shall

shall be bound in Heaven: and whatsoever thou shalt loose on Earth, shall be loosed in Heaven, Mat. 16. 19. which Words are as plain and expresse for the Powers of Excommunication and Absolution, as, Go ye and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, Mat. 28. 19. Go ye into all the World, and preach the Gospel to every Creature, Luke 16. 13. are for Preaching and Baptizing. So that if you will allow the Powers of Preaching and Baptizing to the Christian Priesthood, you must also allow the Powers of Absolution and Excommunication to belong to it, the same Authority which conferr'd the one, conferring the other also.

The same we say likewise of the other Rights of the Church, and Powers of the Christian Priesthood, such as Benediction, Denunciation, &c. that there is the same Authority for Them, as for any of the Former. For if our Saviour had Power to Bless and to Denounce Judgments, then had his Apostles, and have their Successors, because all that Power which He had,
He

He committed to Them. He was sent to Bless the People, Acts 3. 26. and as his Father sent Him, so sent he his Disciples, John 20. 21. And if you do but consider the Commination used upon the first day of Lent, you may presently be satisfied that Demunciations, such as His Lordship calls *Humane*, are not *Humane*, but *Divine*, and have been what the Church has all along exercised. But This with the other Powers belonging to Her, must be removed, for they are (a) *Humane Terrors*, They affright People, and therefore not to be regarded. Now I will appeal to you, for I think you may be competent Judges in this case, whether upon that very account, because they are *Terrors* to Men, they ought not to be regarded? What are *Penal Laws* made for, but to keep Subjects in Awe, to bind Them, through Fear, to their Duty, who have no Conscience otherwise to discharge it? Are not (b) *Rulers* said to be a *Terror* to the Evil? And how are they a *Terror*, but as

(a) See *Preservative*, p. 99.

(b) Rom. 13. 3.

they have a Power to punish them. 'Tis their Power which makes them terrible; and 'tis the *Penal Sanction* that keeps every Law alive, and, I am sure, the only effectual Method of Preserving the *Catholick Church*, and of making it a Praise in the whole Earth. It is very well that Christ has guarded his Church, upon our being and continuing Members of which, depends our Salvation, with something that will be a Terror to Men here, otherwise they would be apt to run out, to wander beyond Her Bounds, and so be excluded Her Privileges Hereafter, viz. the *Eternal Happiness* of their Souls! (a) Will you then not be afraid of the Power? You ought to look upon it as a special Mark of Christ's Favour towards his Church, and as an effect of his infinite Wisdom in contriving Man's Redemption and Salvation, that he has left such Powers with his Ministers, as shall be able to compleat and secure it. For indeed it is a terrible thing to be *Excommunicated* out of that Church, where-

(a) Rom. 13. 3.

in *alone* Salvation is to be had. It is a dreadful thing to have God's Judgments *Denounced* against us, to be pronounced *Accursed*, by Those, whose Sentence Christ has promised to ratifie and confirm in Heaven. The very Thoughts of these must necessarily bind us down to our Duty. And can we complain of *These Terrors*, which so visibly provide for our Happiness? On the other side, what Comfort and Consolation is there in those *Powers of Benediction and Absolution*! what engaging Motives are These to return to our Obedience; what strong Ties upon us to persevere! insomuch that had not Christ invested his Apostles, and in Them their Successors, to the end of the World, with *This Authority*, every Christian would have wish'd he had. For when a Sinner has seen the Evil of his Ways, and comes to feel the *Burden* of his Sins, what an inexpressible Joy must it be to him, to be eased of his Burden by *Absolution*! How must it refresh his fainting weary Soul! What a Chearfulness must it add to a Mind, *Spiritually* inclin'd, to receive *Epis-*

Benediction (such as His *Lordship of Bangor*, cannot, upon his Principles, presume to give) when considering the *Power* bestowing it! So that, were not the plain Words of this *Commission* to be seen in Scripture, were not the Powers of *Benediction*, *Absolution*, *Denunciation*, *Excommunication*, &c. there expressly given to the Church, and the *Christian Priesthood*, yet from the Goodness of God, from Christ's Care of his Church, from his tender Concern for the Souls of all Mankind, and consequently, from the Provision he would make for their Salvation, one might infer, that He has given such a *Commission* to his *Apostles* and *Ministers*, who are stil'd his *Ambassadors*, that he has invested his Church with *Those Powers*, because nothing less could secure the Peace of his Church or Kingdom, nothing less could maintain the *Polity* and *Government* of it, no lesser Power to punish in a milder degree, could restrain Men from Vice, and so from running headlong into Ruin and Destruction.

And
with

And yet you are told by this Bishop of Bangor, " (a) That if they amule you
 " (a pretty Word by the by!) with that
 " Power which our Saviour lodged with
 " his Apostles; Whosoever sins ye remit,
 " they are remitted to Them, and whosoever
 " sins ye retain, they are retained, or the
 " like; you may answer securely that it
 " is impossible for You to depend upon
 " this Right in Them, as any thing certain,
 " till They prove to you that every thing
 " spoken to the Apostles, belongs to Mi-
 " nisters in all Ages of the Church. No-
 " table Advice! and as good Logick! His
 " Lordship's Drift here is as clear as his
 " Lawn Sleeves.

What? because every thing spoken to the
 " Apostles, doth not belong to Ministers in all
 " Ages of the Church, therefore nothing doth?
 " therefore no Right in Them is to be depen-
 " ded upon as any thing certain? Because it
 " was spoken to the Apostles, (b) Heal the
 " Sick, cleanse the Lepers, raise the Dead, cast
 " out Devils, and because this Power has

(a) See *Preservative*, p. 93.

(b) *Mat. 10. 8.*

not belonged to Ministers in all Ages of the Church, therefore the Powers of Preaching, Baptizing, &c. are not to be depended upon, as any certain Right in Them. This is the Genuine and Natural Force of His Lordship's Words. And I will appeal to You, whether they do not destroy all the Rights of the Church, and Powers of the Christian Priesthood, or put Them upon such an uncertain Bottom, as 'tis impossible to tell whether we have any Church or Priesthood at all, which is much one and the same.

Because the Apostles of the first Age could do Miracles, (it being necessary then that they should, for the planting and propagating the Gospel) and the Apostles of this Age cannot (They being no longer necessary) therefore it is uncertain whether the Apostles of this Age have any Right to do any thing! This is such a fallacious, inconclusive, unfair way of arguing, that, I am sure, His Lordship would take it very ill, if any one should turn the Tables, and argue thus with His Lordship. My Lord, you tell me that you Believe, but I can

I can answer securely that it is impossible for Me to depend upon This as any thing certain, till You prove that every sign of Belief follows You, as followed the first Believers: (a) These signs shall follow them that believe, (saith our Blessed Saviour) in my Name shall they cast out Devils, they shall speak with New Tongues: they shall take up Serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Now if your Lordship cannot do all This, how can I depend upon it that you Believe? --- So weak is such a way of arguing! --- But what is most surprizing, is, that immediately after His Lordship has quoted our Saviour's Words, wherein he promises, saying, (b) Whosoever sins ye remit, they are remitted to Them; and whosoever sins ye retain, they are retained; or the like: he tells you, you may securely answer they are not to be depended upon, as giving any certain Right to the Ministers in this Age. What are not our Saviour's Words

(a) Mark 16. 17, 18.

(b) See *Preservative*, p. 93.

so be depended upon? or cannot he give such a Right as is included in those Words? either of which to affirm is *Blasphemy*. But here's the Case. Our Saviour gave some Powers to his Apostles, which expired with Them, or presently after, in the next or succeeding Age; as the Gift of Healing, the working of Miracles, divers kinds of Tongues, &c. and therefore he would have you believe, that this Power of the Keys, of Binding and Loosing, was also only *pro tempore*, and sealed with Them.

But here you are to consider the Use and End of these several Powers, and how far they were equally necessary to be continued to Ministers in all Ages of the Church, or not to be continued? For if they were not equally necessary to be continued, then there is no manner of Argument at all in what His Lordship says; that you cannot depend upon this Right, this Power of the Keys, in Them, as any thing certain, till They prove to you that every thing spoken to the Apostles, belongs to Ministers in all Ages of the Church.

Now

Now the Use and End of the Gift of
Healing, of working of Miracles, and of
divers kinds of Tongues, &c. was for the
Attestation of the Truth of their Doctrine,
and to confirm their Authority. Without
these extraordinary Powers attending, their
Ministry had been of none effect, Christi-
anity had been received but by Few. The
Apostles of our Lord, says (a) Origen, with-
out these miraculous Powers, would never
have been able to have moved their Auditors,
nor persuaded them to desert the Institutions
of their Country, and to embrace their New
Doctrines. For at that time when the
whole Gentile World had for near (b) 2000
Years together been accustomed to Idolatry
and Superstitious Rites, it would have been
impossible to have overcome Prejudices of

(a) Οὐκ ἂν ποτὶ Ἀπὸστολὴν, ἡ μαρτυρία αὐτῶν τοῖς ἔθνεσιν
παρ' ἧσαν ἡ ἀνάγκη μαρτυρῆσαι αἰσθητικῶς τῶν λόγων αὐτῶν
ἐν ταῖς ψαῖμασι, καὶ τοῖς ἰσχυροῖς τοῖς ἰσχυροῖς τοῖς ἰσχυροῖς τοῖς ἰσχυροῖς
ἐν τῷ πνεύματι, Origen contra Celsum, lib. 1. p. 24.

(b) Eposi temporibus quidam Idololatriam cepisse existimant,
quod ex Genesi 4. 26. probant, Vid. Tertull. de Idololatria. De
Eposi (autem) temporibus, quando Idololatriam cepisse Maimonides
arbitratur, libellum hunc dicam: eo quod vetus ille orbis diluvio inter-
ciderit totus, Noacha & familia eius exceptis, Vossius de Theolo-
gia Genesi, p. 1. Existimant Serugi & Thara duo, Idolola-
triam inuoluisse. Epiphanius Panario, Id. sanctus Batticides quoque
tradit, dicent, Tum homines liberos suos Daemonis immolare ce-
pisse, Vid. Not. ad Sulpic. Sever. Saer. Hist. p. 23.

so long standing, and to have brought
 them over to the Confession of the *True*
Faith, and to have convinc'd them of
 their Errors, by any thing less than a
DEMONSTRATION. But when they
 saw the *Miracles* that the *Apostles* did, they
 were *convictive* Evidences to them, that
 the *Religion* of the Holy Jesus, which they
 taught, was *really* Divine, and that *HE*
 came from God, and so readily embrac'd
 it. When the *Jews* expected the *Messias*
 to come attended with *State* and *Magni-*
ficence, with the *External Greatness* of an
 Earthly King, to deliver them from the
Tyranny of the *Roman Power*, it would
 have been a vain Attempt to have gone
 about to have persuaded any of them,
 that He who came in the *Form of a Servant*,
 who took up with a *Stable* for a *Palace*,
 was the *Promised Messias*, unless his *Mission*
 had been attested with *Signs* and *Wonders*
 and *Miracles*; and when they were so
 fully persuaded of the Divine Authority
 of their *Law*, it would have been impos-
 sible to have convinced them of the same
 Authority of that *Doctrine* which was de-
 livered

livered by Men of such mean Birth and Education, as were the Apostles, and tended directly to abolish their Ceremonies, which they were so fond of, had it not been confirm'd by the working of Miracles.

Again; for the Propagating of the Gospel at that time it was necessary that the Apostles should have the Gift of Tongues, otherwise they would have spoken unintelligibly, and their Preaching had been lost upon many Nations. But by this Means the Parthians, Medes, and Elamites, the Dwellers in Mesopotamia, Armenia, Phrygia and Cappadocia, of Pontus, Asia, and Pamphylia, Those who dwelt in Ægypt, Afric, and beyond Cyrene, Strangers at Rome, Jews at Jerusalem, and other Nations heard Them speak in their own Tongues the wonderful works of God. Hence was God known in Jury, Hence was his Tabernacle at Salem, and his Dwelling in Sion.

But when the Gospel was planted up and down, when the sound of it had gone into all the Earth, and its words unto the ends of the World, these extraordinary Gifts and Powers were no farther necessary. But to

keep the Gospel, thus settled, alive; and the Laws of Christ in force, those Powers of the Keys committed to the Apostles, were necessary to be continued to Ministers in all Ages of the Church. And therefore because every thing spoken to the Apostles doth not belong to Ministers in all Ages of the Church, to infer that nothing spoken to them is to be depended upon, as a Right, certain in the Ministers of all Ages of the Church, is a false Conclusion, because every thing spoken to the Apostles was not equally necessary to be continued to Ministers in all Ages of the Church. And notwithstanding what His Lordship says, you may answer securely; This you may certainly depend upon, that whatever Power Christ gave to his Apostles, that was necessary for the Preservation of his Church, and for the Maintenance of the Peace and good Order of it, (He being a God of Order, and not of Confusion) He gave not only to Them, but in Them, to Their Successors, even to the end of the World. Accordingly, if you look back, you will find that Ministers in all Ages of the Church have exercised

cised these Powers. St. Paul after he had Excommunicated the Incestuous Person, by the Authority of CHRIST, by the same he Absolves him, and receives him into the Church again: *To whom ye forgive any thing, I forgive also: for if I forgive any thing, for whom I forgive it, for your sakes forgive I it in the Person of CHRIST.* And writing to Titus, 'tis his positive Order: *A Man that is an Heretick after the first and second Admonition reject.* His Lordship would do well to consider this, and how far it may concern him. St. John himself set a remarkable Example of what he would have his Disciples and Followers do in this case, as it is related by Irenaeus: (a) John, says he, going into the Bath at Ephesus, and spring there Cerinthus, leap'd out without washing himself, saying, let us fly, lest the Bath, having in it Cerinthus, an Enemy to the Truth, should fall on us. Such a thing would be look'd upon now a-days as too much warmth, and a Man should certain-

(a) *Ιωάννης δὲ τὸν κερὶν μαθόντες ἐν τῇ Ἐπίστῃ περὶ τοῦ αὐτοῦ, καὶ ἰδὼν τὸν Κερίνθον, ἐξέλατο τὸν βαλανεῖον καὶ ἀπομύνησθαι, ἀλλ' ἐπειπὼς τοῖς μαθηταῖς καὶ τῇ βαλανείῳ πρὸς τὸν Κερίνθον τὴν τῆς ἀληθείας ἰσχὺν. Iren. adv. Hæres. l. 3. c. 3. p. 204.*

ly be called an *hot dangerous* Man for so doing, but let me tell you, 'tis the safest way not to assemble with such, nor, as the same Apostle advises, so much as to bid such an one *God speed*. Now, (as a Learned (a) *Prelate* of our Church has observed) If the Scriptures had left us no farther account of *Ecclesiastical Discipline*, than this which was exercised by the *Apostles*, we might safely conclude, that the same was to be continued in succeeding Ages; because the Reason and Necessity of Discipline are not confin'd to the *Apostolick* Age, but lasting and perpetual. However, says he, there do not want *Scriptural* Examples, to prove that the Authority of exercising Discipline belong'd to others beside the Apostles, as is plain from some Instances already quoted. But to make the easier way for His Lordship's *New Plan* of Religion, he is for setting aside these *Scriptural* Examples by a nice and artificial Distinction; "It's your Duty, says he (b),

(a) Vid. *Treatise of Church-Government*, p. 364.

(b) See *Preservative*, p. 103.

“ to observe *Those Passages* in the New
 “ Testament, in which the *Genius* and
 “ Great Design of the Gospel is purposely
 “ express’d; and *Those*, in which it is
 “ purposely and expressly declared, upon
 “ what sort of things *Christ* will acquit
 “ or condemn you at the Last Day.—
 “ These being plain, there can be nothing
 “ intended in any obscurer Passage of
 “ Scripture, inconsistent or disagreeable
 “ to These: Much less, that any of the
 “ Pretences or consequential Arguings of
 “ Men, or any *Precedents* and *Examples*
 “ of Men after the *Apostles*, though never
 “ so Pious or Great, can have any weight
 “ against, or equal to, them. In these
 Words His Lordship has distinguish’d a-
 way all the *Rights of the Church*, and *Pow-
 ers of the Christian Priesthood*; for take off
 the Cobweb, and you will see his Meaning
 to be This. Because those Passages, in
 which the Conditions of Salvation are laid
 down, and upon which He will acquit
 or condemn, as *Faith* and *Baptism*, *Faith*
 and good *Works*, *Repentance from dead*
Works, and the like, are plain and ob-
 vious

vious to every Reader, therefore in those Passages, wherein are contain'd the Powers given by Christ to his Apostles, and to his Ministers in all Ages of the Church, which His Lordship thinks to be something more obscure, there can be nothing intended, which is contrary to what the Apostle St. Paul says (a), viz. That all Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness. From whence you may safely return His Lordship an Answer, That there is nothing intended in any obscurer Passage of Scripture, inconsistent or disagreeable to Those most obvious Passages immediately relating to the Conditions of Salvation; and yet there is something intended, some Discipline to be exercised, for Reproof, for Correction; as when our Saviour says, I will give unto thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind on Earth, shall be bound in Heaven: and whatsoever thou shalt loose on Earth, shall be loosed in Heaven:

(a) 2 Tim. 3. 16.

He did not intend to contradict any of those plain Precepts of the Gospel, which were for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good Works; and yet he intended some Power to his Apostles and Ministers, which should enable Them to enforce Obedience to those plain Precepts, which are the Conditions of all Mens Salvation.

This last Passage of His Lordship's seems to be more ensnaring, than any cited yet, because more artfully introduced, under those specious words, *inconsistent, disagreeable*. Where by reminding you, that there can be nothing intended in any obscure Passage of Scripture, inconsistent or disagreeable to any plain Passage, he would insinuate (according to the Tenor of his Discourse before) that those Passages which give the Power of the Keys, are inconsistent and disagreeable with some other plain Passages, and therefore there can be nothing intended in them; and so under a colour of Orthodoxy, strikes at all the Powers of the Church at once.

From the *Authority* of the *Scriptures*, by a gentle Gradation, he descends to the *Practice* of the *Church*, and naturally sets *That* aside. . . " Much less, that any of the " *Pretences*, or consequential *Arguings* " of *Men*; or any *Precedents* and *Exam-* " *ples* of *Men* after the *Apostles*, though " never so *Pious*, or *Great*; can have any " weight against, or equal to, *Them*. Just before, His Lordship was a talking of *obscure Passages* of *Scripture*. Now, where the *sense* of any *Law* is *obscure*, the *Practice* of the *Age* next ensuing the *Ena-* *cting* of that *Law*, is the best *Interpreter* of it; and if from the express *Words* of *Christ's Commission* to his *Apostles*, the *Church* has all along argued that she has had the *Power of the Keys*; if she has all along exercised that *Power*; then the *Pre-* *tences* of the *Ministers* regularly succeeding the *Apostles*, are not to be considered as *such*, but as *Rights* founded upon the written *Word* of *God*; the *Precedents* and *Examples* of *Men* after the *Apostles*, in the *Exercise* of this *Power*, are not to be considered barely as *such*, and so what weight they may have, and how far equal they

they may be (Words used on purpose to amuse you) to some Passages of Scripture, but They are to be considered as Successors to the Apostles in that Power, and deriving their Authority for what they do from the Promise of CHRIST to his Apostles, who after He had delegated his own Authority to Them, assured Them of the continuance of it to Ministers in all Ages of the Church; Lo, I am with you always even unto the end of the World.

But His Lordship tells you, (a) That the Benefits of CHRIST's Ordinances, his Benediction, his Absolution, are in his own Hands; come from himself; and cannot depend upon Regularities and Niceties, impossible, or improbable; but are dispensed by Him; and this, he says, is the Result of the whole, (meaning of what he has said) And very concise it is indeed! A short way, truly, with the Church! For if all the Ordinances of CHRIST be in his own Hands, then has he left none with his Apostles and Ministers; then can they neither Bless, Absolve, Excommunicate; then are their Benedictions,

(a) See Preservative, p. 97.

Absolutions, Excommunications, Regularities
 and *Niceties*, and to be look'd upon as *such*,
 and without any Force or Efficacy arall in
 them. You ought here to put His Lord-
 ship in mind of the 33d Article of Reli-
 gion, which says, " That Person which
 " by open Denunciation of the Church
 " is rightly cut off from the Unity of the
 " Church, and Excommunicated, ought
 " to be taken of the whole Multitude of
 " the Faithful, as an Heathen and a Pub-
 " lican, until he be openly reconciled by
 " Penance, and received into the Church
 " by a Judge that hath an Authority
 " thereunto: And of his *Subscription* to
 This and the other 38 Articles required by
 the 36th Canon, which his Lordship made.
 And put it home to him, how, only as a
 Member; how, much more as a Father of
 Christ's Church, he can answer it to Him
 or his Conscience, to deny the Authority of
 his Ministers, and the Visibilty of his Church
 here upon Earth? Bid him look into the
 19th Article, and there see, that to con-
 stitute the Visible Church of Christ, the pure
 Word of God must be Preached, the Sacra-
 ments must be duly Administer'd according to
 Christ's

Christ's Ordinance; and then ask him, how can this be, by any but *Himself*, if He keeps his *Ordinances in his own Hands*? *How can they Preach, unless They be sent*? and what is their *Mission*, without his *Ordinances in Their Hands*? Without a full Power to dispense his *Word and Sacraments, Benediction and Absolution, &c.* Doth not an Earthly Monarch, when he sends an *Embassy* to any Foreign Potentate, delegate a Plenary Power to his *Minister*, to act in that *Embassy*, as shall be most for his Advantage? What *Terms* could He propose? What *Peace* could he conclude? Or what would signifie his *Embassy*, if his Master reserved the Decision of all Matters in his own Hands, and entrusted him with no one decisive Power?

But here His Lordship perhaps will interpose, and say, as he doth in this *PRESERVATIVE* (falsly so called) of his, that the *Benefit* of these *Ordinances* only are reserved in his own Hands. But is not this the same thing? He may as well keep the *Ordinances in his own Hands*, as the *Benefit* of them. This is as much as to say, that CHRIST has given to his Ministers such

such and such Powers, but whether they shall be of any force, or no, He has reserved to Himself; which is the same, as if he had given Them no Powers at all. Pray put one thing more to His Lordship: Our Blessed Saviour says, (a) *As my Father sent me, even so send I you.* And how did his Father send him? Why, he tells you, (b) *All Power is given to me in Heaven and Earth.* If He therefore was sent with All Power in Heaven and Earth, and He sent his Apostles, as He Himself was sent; then he must send Them with all Power in Heaven and Earth, and consequently he hath not kept his Ordinances in his own Hands, his Benediction, his Absolution, &c. but has committed Them to be dispensed by his Apostles and Ministers in all Ages of the Church.

To finish all that I shall say at present concerning this PRESERVATIVE, and to justify what I said in the beginning, viz. that It ought rather to be called a DESTRUCTIVE, take the following Lines,
 “(a) What is it that justified the Protestants

(a) John 20. 21. (b) Mat. 28. 18.

(c) See Preservative, p. 69.

“ in setting up their own Bishops? Was
 “ it, that the *Popish Doctrines and Worship*
 “ were actually corrupt; or that the *Pro-*
 “ *testants* were persuaded in their own Con-
 “ sciences that They were so? The latter,
 “ without doubt, — Take away from Them
 “ this *Persuasion*; They are so far from
 “ being justified, that they are condemn’d
 “ for their Departure. Give them this
 “ *Persuasion* again; They are condemn’d
 “ if They do not separate. Or, in ano-
 “ ther manner: “ Suppose a *Papist*, not per-
 “ suaded of that *Corruption* to separate;
 “ He is, for the want of that *Persuasion*
 “ alone condemn’d: Suppose a *Protestant*,
 “ or one thoroughly persuaded of that
 “ *Corruption*, to separate; and He is justi-
 “ fied in so doing; or, not to separate, and
 “ He is condemn’d.

The Result of all This, is, that every
 Man is justified in following the *Persuasi-*
 ons of his own Mind, and condemn’d, if
 he doth not. No doubt but the *Papists*
 (especially in *England*) will thank His
 Lordship for this Doctrine: The *Presby-*
 terians, *Independents*, *Anabaptists*, *Brownists*,
Muggletonians, &c. will acknowledge them-
 selves

selves obliged to his *Christian Moderation*.
 As for the *Quakers*, They lay claim to
 Him already, as *One of Them*.

But now I will *Appeal to You*, *You*, the
Orthodox Laity, whether considering this
 Concession His Lordship has made to the
 private Persuasions of every Man's Breast,
 there was any occasion for this *PRESER-*
VATIVE against the *Non-jurors*; for you
 must believe, They were first persuaded in
 their own Minds, that our *Worship* was cor-
 rupted before they separated, and then, in so
 doing, according to His Lordship's Positi-
 on, They are justified. I will *Appeal to You*,
 whether you can think there can be any
 thing farther intended against the *Nonjurors*,
 than the *Title Page*. And,

Lastly, I will *Appeal to you*, whether
 weighing what has here been said, His
 Lordship has not allowed such a Latitude
 in Principles, as destroys all the *Rights of the*
Church, and *Powers of the Christian Priesthood*.

May God Almighty establish you in every good
 Word and Work, and keep every one of you
 from being led away with any strange and
 Novel Doctrines.

F I N I S .

